

A
SERMON
Preached at the
FUNERAL
Of the Honorable
Sir ROBERT LEICESTER of *Tabley*, Bar'.

At GREAT BUDWORTH in the Coun-
ty Palatine of CHESTER, July 11. 1684.
M. H. H.

B Y
E. FORENESS, Presbyter of the Church of
E N G L A N D.

Bene agere, & male pati, Regium est, & Regiorum.

L O N D O N,
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WOMAN

in the Court

100

To the truly Religious and Honorable
Lady, the Lady *Leicester*.

Madam,

THE near Interest you had in Sir Robert, and the deep concern you have for his Memory, together with your Generosity and kindness to my self, give you a just right to this Sermon, or, as some would have it called, Panegyrick; but be it Sermon, or be it Panegyrick, I humbly offer it to your Ladyship, being encourag'd by several worthy Gentlemen, to think that it may in some measure contribute to his Honor for whom it was preach'd: Not as if I could gild the Beams of the Sun, or add any thing to his Lustre and Brightness, but only disperse the Clouds that hang about him, and let the World see, that notwithstanding the blackest aspersions, He was a truly brave and glorious Person, one that serv'd his Generation, in serving his Church and his Country. I am sufficiently sensible that hereby, by vindicating him, and at the same time vindicating the Church and Law, I expose my self to the violence of an en-venom'd malitious Party, who abhor both our Church and Law, and can endure to hear well of no body, except one of their own Dissenting Nation, much less of him who made his business to stop their Current of Schism and Faction. But I thank God, I have arm'd my self against their keenest As-

The Epistle Dedicatory.

Faults, am resolv'd to stand my ground, maintain my Post, and for no Calumnyes desert the Cause of the Church of England; a Cause I have always lov'd, rejoyc'd and glory'd in, ever since I understand'd it, and shall never be afraid to own, and to the utmost of my Power assert against all Adversaries whatever. And, Madam, the Objections against the Church of England are so little, vain and trifling, that even I am able to answer most of them, and upon that account, have been astonish'd to see so vast a Schism built upon so small and sandy a Foundation: Though now I confess, being somewhat better acquainted with the World, I scarce wonder at any thing, but an honest, true, upright Son of the Church, in the midst of this lapsed and untoward Generation. I know and am glad there are a great many that are such, but yet they are few in comparison of the opposite numbers, at least the adverse Party make a greater noise, keep a greater coil, and render themselves more notorious amongst us. The time was, when the Church flourished in Peace and Piety; and the time was, that a Petition went up from this County for the continuance of Episcopacy and Liturgy: But alas! the late times shed such Seeds of Schism and Rebellion, as have almost choak'd all the Principles of Loyalty and Religion; and I do not know any way, upon the most deliberate consideration, more likely to retrieve them, than a due Execution of the Laws. Did men dissent only out of a Principle of Conscience, and did they only dissent, and their Practices were not so dangerous and Tumultuous, were they modest and humble and peaceable; did they

not revile their Governors, defame the Government, and vilify or damn all that any way oppose them; did they not herd themselves into particular Associations, maintain their clandestine Assemblies and Cabals, in defiance of the known Laws of the Land, and to the terror of the establisht Government: No. body would hinder them from enjoying their own private persuasions; for we pretend not any force upon the minds of men, but all we desire is to hinder the Practices of men of evil and mistaken minds. The Laws indeed were made in Terrorem, as the Phrase is, and the Magistrate did not primarily design the Penalty but Obedience. But we must have a very mean opinion of the Wisdom and Policy of our Law-givers, at least they must have a very mean opinion of us, should they tell the World, that they set up their Laws only for Mormo's or Scare-crows to fright Fools and Children; no doubt they were design'd not only for Terror but Execution. And though it be the opinion of some, that to put the Laws in execution against Dissenters at this juncture, will weaken the Protestant Interest, I am so far from that opinion, that I think quite contrary, viz. that an Impartial execution of the Laws, instead of weakening, would prove the best, if not only means of securing the True Protestant Interest, and is more likely to keep Popery out of our Nation, than the sharpest Bill of Exclusion. I say the truth in Christ, I lie not, I abhor Popery from the very bottom of my Soul; I look upon it as the greatest Corruption of the Christian Religion in the whole World; and rather than subscribe to it, I would, by the assistance of God, undergo a thousand Deaths. But then on the other hand, I would

not

not fly from Satan, to run to the Devil, that is, fall into a like, or as great an Evil: Though I hate Popery, yet I hate also Enthusiasm; and indeed the Religion of most of our Dissenters is neither better nor worse than a kind of Enthusiastick Frenzy, their sense of things is lamentably Fantastick, indistinct, and confus'd; and I can make it appear, that they agree with the Romanists in more and more material things, than the Church of England does, notwithstanding its pretended inclinableness to Popery. And there is one thing especially, wherein they joyn Lips, and most sweetly kiss one another, and that is their opposition to the Civil Magistracy: for I never yet met with any, who had entertained wrong Notions about Religion, who had very right ones about Government; and I know not how it hapens, but so it is, that those who are Enemies to our Church, are generally no great Friends to our State.

Madam, Your knowledge and understanding, known to all that know you, will sufficiently vindicate me from being thought impertinent or pedantic in writing after this manner to your Ladyship; besides your own Natural Improvements, you had the happy advantage of Dear Sir Robert's Conversation, by all which you may be well allow'd a competent judge of these and greater matters.

I shall not, however, detain your Ladyship much longer than while I speak something about Absolution. That the power of remitting and retaining sin is invested in every full Minister of the Church of England, cannot be deny'd by any that are of our Church, it being clear from the form of their

Ordinances.

The Epistle Dedicatorie.

Ordination: for instance, when I was ordain'd, the Bishop, together with the Presbyters then present, laid their hands upon me, the Bishop pronouncing these words. Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed to thee by the Imposition of our hands, **Whose Sins thou dost forgive, they are forgiven, and Whose Sins thou dost retain, they are retained,** &c. And in order to the due execution of this Power, we have a direct and positive and authoritative form of Absolution prescrib'd us in the Office for the Visitation of the Sick, which was the form I used to my deceased Friend, and which has occasion'd so much clamour against me, that I have been posted up for a Lying Priest, a Villain, and one that had taken upon me the Pope's Office of pardoning sin; &c. whereas I did no more than what was allow'd of by our Church, and shall be ready to assert agreeable not only to Ecclesiastick but Scriptural Canons. There are, Madam, a sort of People, that take a strange kind of delight in damning men, and sending them in whole Shoals to Hell. Lewis du Moulin a fam'd Independent Doctor, has, not long ago, writ a Book to prove, that not one in a 100000, nay probably, not one in a Million since Adam shall be sav'd. For my part I can perceive no great pleasure in taking the Devil's office out of his hands, in tormenting mankind and frightening people out of their Wits: I would send as many as possible to Heaven, and as few as may be to Hell; and should the Dissenters themselves express the least sorrow and repentance, though at the latest gasp, I should leave them to the Mercies of

A BAPTIST DEDICATION.

of God, and be loth to doom them to this baleful endless state of misery. I know full well the weakness and imperfections of Humane Nature, and think it far more agreeable to the Rules of Christianity, to compassionate, than superciliously to censure and reprobate them, much more upon their account to murder men to all eternity. But, Madam, let others think or speak as they please, I make no question of the happiness of your Beloved Husband, and that as I upon good grounds absolved him whilst alive; so his Absolution has taken effect, and that he is in a blessed state and condition. Let not then the mad zeal of raving Enthusiasts, nor the rudeness of a profligate sort of Atheistical Ruffians, discompose the calmness of your mind, but as you have manifested your Virtues in bearing up with a Christian fortitude under this heavy Calamity, so lose not your Honour in being concerned for the Indignities of the Rabble. For though at present there be something of Night and darkness at Tabley, it will not be long before it vanish and disappear into Light and Glorious Day. God has blest you with a most hopeful Issue, wherein you will soon find all the Virtues of their Ancestors, with more of their own, and whilst you have them, you have not lost their Father. And that Almighty God would grant that you may long live to enjoy and see them and their Children walking in the Truth of use and Ornament to their Country, together with my Devotions for the happiness of your Son, shall be part of the daily Prayers of ^{your} Madam, Your Ladyships much obliged Humble Servant,
E. Foreman.

Acts



Acts xiii. 36.

For David, after he had serv'd his own Generation by the will of God, fell on sleep, and was laid unto his Fathers, and saw corruption.

Never any man more unfit to preach upon this sad Occasion, and never any man more willing to do Justice to the Truth, and to the Memory of the Dead: If I should let fall some Tears for the los of this Great Man; it is no more than what our Saviour did, who wept at the Sepulchre of Lazarus. And they must be worse than Jews, who will not pardon this weakness, or make any other Construction, than what they did upon our Saviour's Tears, Behold how

how he loved him! and who, that really knew him, could ever wish to do but love him, a man of the spirit of honour, of that power and commandment of that Uprightness, before known to us, which were enough to have won the Hearts of all Mankind?

But I am already running from my Text, though not very far: for if ever any Text was proper and applicable to a Funeral, I am sure this is; for though he was not David a King, yet he was one that lov'd the King, serv'd his Generation, **and that according to the Will of God too**, is fallen asleep, and now to be laid to his Fathers, and must see corruption.

What I have to say in general from these words, shall be to show you,

First, *What it is to serve our Generation.*

Secondly, That though we do the most usefully serve our Generation, though we are posseſt of the most excellent and publick Virtues, yet this does not secure us from the common

common fate of all Mankind, but we must fall asleep, be laid to our Fathers, and see corruption. But,

First of all, Let us see what it is to serve our Generation; and this is done especially in these two Instances: In serving our Country, and in serving God, who is the chief end of man; and these two Instances are connected together, in this wise: In serving our Country, we serve God, who has expressly enjoyn'd it, and taken as much care for the securing of Peace, and Order, and God will amongst men; as he has for securing his own Service, Honor, and Worship. And then again, as we serve God, we shall be sure in our respective places to serve our Country. An Good man will do all the good he can to others; he will not confine himself within himself, or his own private concerns; but will extend his goodness to all round about him, and like the Sun in the Heavens, disperse his In-

fluences all over the Earth. But to be more particular,

First of all, we serve our Generation in serving God; in serving God our selves, and in taking care that others do so. A Holy, Regular, and Exemplary Life is highly useful to our Generation; for thereby we may be a means of making others good, and so gradually, and from one to another, procure in good earnest, what has been so often talk'd of, **Blessed and Thorough Reformation.** And what way can we imagine so likely to make us a flourishing and happy Nation, as *Virtue and Holiness, and Care of the Service and Worship of God?* for this will engage, and, if I may so speak, encourage God to bless us; remove all the Judgments we dread, and give us all the Mercies we desire. *Evil his Vice and Immorality that loosens the Nerves of Government, makes it Paralytick and unsteady;* and there is no greater Traitor to his Country than a Wicked man. He, as far as in him lies, exposes it not only to the Invasion of a Foreign Enemy, or the Fury of a Domestick Massacre, but to the anger of an Almighty God. It is

is Righteousness and Religion alone that can preserve our State and Kingdom; without these we lay our selves more open and obnoxious, than by the greatest want of Men and Arms. It has been observed by the *Roman Historians*, that they arriv'd to that *Height and Power*, as to be *Masters of the largest part of the World* by their *Vertues and Religion*. The Gods, say they, favour'd them, because they were so *exact*, and even *scrupulously diligent* in their *Worship*. How far the *Providence* of the *true God* might be concern'd in this, I shall not take upon me to determine: But this He himself hath oft declared by the mouth of his *Holy Prophet*, that *Righteousness shall save and exalt a People*. *Righteousness*, says the *Wise man*, *exalteth a Nation*, but *sin is a reproach to any People*, *Prov. 14. 34.* and not only a *Reproach* but a *Ruine*. And of this we have many Instances: could there have been found only ten *Righteous Persons* in *Sodom*, *It and the Cities of the Plain* had not been turn'd into *Flame and Sulphur*. Had the *Old World* attended to the *Instructions of Righteous Noah*, had it not already been

been drown'd in Wickedness, it had not been drown'd in Waters, nor suffer'd so fatal and universal an Inundation. In a word, when a People grow generally wicked, and Iniquity becomes National, it forebodes more ill, and is of more ominous signification, than the most astonishing Aerial Apparitions, or even a Sky full of Prodigies and Blazing Stars; for this portends little less, without even a miraculous Interposition of the Divine Mercy, than the utter Subversion both of Church and State. From all which it undeniably follows, that a man cannot do better Service in his Generation, than by being good. And believe me, Sirs, *Loyalty*, though it be a brave and Noble Virtue, nay a principal part of our Religion, yet it is not the only Virtue, nor does all of Religion consist in it: There is Temperance and Chastity, Justice, Mercy, and Humility, with a great many other things, that must go together to denominate a man good and Religious. Give me the Liberty therefore to beseech you, if you would really serve your Generation, that you would take care in the first place of serving God: let not your Loyalty

Loyalty and Religion be stain'd and disonor'd
by your Prophaneness and neglect of the fear
and worship of God.

But as you must serve your Generation by
being good your selves, so you must by endeat-
vouring to make others good. This Task in-
deed seems to be more peculiarly appro-
priated to us of the *Clergy*, whose busines
and duty it is, to promote the welfare
and happiness of men. And we then serve
our Generation, when we are regular and
exemplary in our Lives, and conscienti-
ously attend to the Offices of our Ministry;
and we are more particularly serviceable,
when we direct our Discourses against the
Vices of the Times. We are indeed com-
plain'd of, as if we were too busie in med-
ling with *Affairs of State*; and why? is it
not because we so often press *Obedience to*
Authority? and had we not, and have we not
cause? Is not the whole Nation in a man-
ner over-run with *Faction* and *Seditious Prin-
ciples*? Is it not very lately that we had
like to have been overwhelm'd in a *Sea of*
Blood as great as the *British Ocean*? so that

we

we are so far from being faulty in this, that we should be unpardonably Criminal, should we neglect it, being oblig'd thereunto by that care we ought to have of the Souls of men, and by that concern we ought to have for the Happiness and Peace of our Country. Yea, but say some, there are other faults besides Disobedience to Governors, as *Intemperance*, *Uncleanness*, *rash Swearing*, *general Prophaneness*, and the like: Yes, there is so, and there is also *Discontent*, and *Ambition*, and *Ingratitude*, *Censoriousness*, *Pride*, *Superciliousness*, *Covetousness*, and *Oppression*. There is also *Hypocrisie*, *blind Zeal*, *Schism*, and *Heresie*, *Wrath*, *Envy*, *Emulations*, *Revenge*, *Malice* and *Implacableness*. I say, for my part, let us, as opportunity serves, Preach against them all; but in the mean time, I hope we are at *Age* to judge which may be the *properest*, and at *what Season*: I am sure Obedience to Authority has been a Subject highly seasonable, and it is to be feared will continue so to be for some time yet.

But

which is now just done. But besides the Minister, there is also the Magistrate, that must take care to serve his Generation, in taking care that others be good. All that we can do, is but to persuade, and put in execution the Censures of the Church: the Weapons of our Warfare are only Spiritual, but theirs are Temporal, they bear the Sword, and may they not bear it in vain, but execute Justice, and maintain Truth. Their business is to see the Laws put in execution, both such Laws as prohibit Prophaneness, and such Laws as prohibit Schism, and Popery; and who can tell me, how they can be more serviceable in their Generation, than in doing this, and being zealous for the defence of the Church? I mean the Church of England, in opposition to all Parties and Factions whatever, whether Papist or Fanatick, the Poor Church of England, against which there is such an unanimous Conspiracy, as if Hell were broke loose on all sides against us; but this is our comfort that we suffer no more, than what our blessed Jesus did before us; both Jews and Ro-

mans, those that were at mortal Enmity
between themselves, could agree well
enough to mock, and despise, and ab-
raign and crucify the Lord of Life. Now
what greater good can you do, or Hol-
nor desire, than to rescue and vindicate
Oppressed Innocence! And how can you serve
your Generation better, than by securing the
peace, and Primitive and Orthodox Church
in the World? Some of you, Gentlemen,
ought to make a particular Conscience
of this. I am sure the worth Person whose
Funerals we now celebrate, did for
though he had not liv'd long, yet he
had liv'd long enough to know full well
the danger of Schism, and that Rupures in
Church were the next way to make Fra-
tition in State, and indeed scarce any Tre-
ason has been hatch'd but in the nest of a Con-
venticle. Had men been kept to the
Church of England, we had, it's true, want-
ed a Martyr in our Kalendar, but then we
had also wanted that guilt of Innocent Blood
that lies so heavy upon our Nation.
Had the Laws been put in Execution, had
the Church been maintaine'd in its Honor
and

and Authority, we should at present have had but little reason for any Rigor or Severity. But as the case now stands, if we would provide both for our own Welfare, and that of our Posterity, if we would not only serve this but the future Generation, it cannot be done better than by securing a reverence to the Church, by serving God our selves, and causing others to do so, and that in our respective Places and Stations.

Every one indeed is not a Minister or a Magistrate, every one cannot influence the Publick by Compulsion or Persuasion, but he may, at least in some measure, by Example: and however, if through the Poverty or Privacy of our condition, we cannot serve our Generation, otherwise, we may by our Devotions. There is no body but may Fast and Pray for the Peace of Jerusalem, and God may upon the score of our Prayers avert those Judgments, which we have long ago deserv'd, and he might justly send upon us. But,

evsd making as bloudt sw. agrounde, bns
-
- Secondly you *serve* our Generation by
serving our Country. This word [Country] is
vercayly a Charmed has; isomechng of Ma-
gical Incantations in it; otherwise it could
never have wrought such strange or even
Diabolical Effects upon the minds of men,
whilst they think they cannot serve their
Country; unless they disserve their King,
and oppose the publick Management of Af-
fairs. Whereas there can be no better
Service done to our Country, than by yielding
due Obedience to our King, preserving
his Honor and Authority, and keeping up
a sense of his Laws upon the minds of his
Subjects. If therefore you would serve
your Generation, you must serve your Coun-
try; but then you ought to make no dis-
tinction in this case between King and
People, nor Division between their Inter-
ests: for whatever is for the Honor and
Stability of the King, is for the Safety and
Peace of the People. This is the best
way of serving your Generation, for by this
means you will a procure Settlement and
Tranquillity, prevent the Disorders of rest-
less

less and ambitious men, you will gain to your selves Immortal Honor, and future Ages will rise up and call you Blessed. Let no Popular Pretences or Libels deter you from serving your King; but continue steadfast and immoveable in your Loyalty. Let others boast themselves to be Patriots, you only are the true Patriots and Friends of your Country, it is you only that serve your Generation, and **it is by the Will of God too;** Obedience to our Governors, being as expressly commanded, as Obedience to God himself.

Having thus, in short, shown you what it is to serve our Generation, let us now add the next Particular; and that was,

Secondly, **To show you, That when this is done, that though we do the most usefully serve our Generation, though we are possest of the most excellent and publick Virtues, yet this does not secure us from the common Fate of Mankind, but we must fall asleep, be laid to our Fathers, and see Corruption.** There is

is nothing fix'd or settled underneath the Sun, but a constant Viceissitude and Revolution of all things. This indeed is a settled and fix'd Principle of Nature, that all things must decay and die. Of this we have common Spectacles before our eyes, Summer dies into Winter, Day dies into Night, and is buried in darkness. The strongest Works of Art or Nature are subject to decay and Dissolution: Nay, the very Monuments which men raise to preserve the Memory of the Dead, die too, are buried in Rabbish, and forgot with those for whom they were erected:

*Quandoquidem data sunt ipsis quoque fata
Sepulchris.*

Is it any wonder then, that we should die, and the same fate overtake us, as does all things in Nature; but a Querie may be put, Why Wise men should die as well as Fools? But this is easily solv'd, by telling you that they are men, and, as men, must undergo, what belongs to humane condition. But still it may be objected as a very strange and harsh piece of Providence, that men that are use-
ful

ful to their Generation, should many times in the very prime of their strength fall asleep, and be dead to their Fathers, whilst those that are not only useless, but pests to the Publick are suffered to live, there are no bands in their death, but their strength is firm. No doubt but God has reasons for this, as well as for all the rest of his Providence. He may cut off the most useful men by way of punishment to the Country wherein they liv'd, to punish their Ingratitude and abuse of them, and to let them know by their want, the greatness of their loss, and the value they ought to have put upon them. He may do this further in order to remove them out of the way, before he sends his Judgments upon us, as he removed Lot and his Family to Zoar, before he pour'd down fire and Brimstone upon Sodom and Gomorrah. The Righteous perishes, says the Prophet, and no man layeth it to heart; and merciful men are taken away, none considering that the Righteous is taken away from the evil to come, Isa: 57. 1. Over and above which, God may have several Reasons, though we cannot find them out. And by the way, is it not altogether as unaccountable, why we

we should come into the World at such a Nick or juncture of time, and not some years sooner, as well as why we should go out of the World at such a Period, and not live twenty or thirty years longer? Let us not wonder then at the fall of any man, though never so wise and useful; nor plead this as a Judgment upon them so far, as Solomon tells us, *All things are alike to all; there is one event to the Righteous and to the Wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not.* *As is the good so is the sinner, and he that sweareth, as he that feareth an Oath.* Eccles. 9.2. quic

The greatest Wisdom cannot ward off the stroke of death, nor the greatest strength withstand the Power of the Grave: when you have in the best measure you can, served your Generation, you must fall asleep, be laid to your Fathers, and see Corruption. In which case all men must die, and all men must die.

A sad instance of the truth of this, we have here before us: *For could Wisdom or Strength, or Usefulness have preserved, or prolong'd Life,* we had not met now to have bemoan'd

bemoan'd the death of this Great man, who had all these in the amplest measure. That he serv'd his generation, is as certain, as that he liv'd; and yet, Lo! he is fallen asleep, and it will not be long before we lay him to his Fathers, and he must see corruption. He was a man so every way useful to his Church, his King, his Country, his Relations, Neighbours, and indeed all that came near him; that if ever any one may be said to have serv'd his Generation, he may; and he did it with that readiness and activity, with that constant and unwearied diligence, as if he had foreseen the shortness of his Life, and was resolved to do the business of forty years, in the space of three or four; and in this respect, though it must be acknowledged in an infinitely inferior degree, he was like our Saviour himself, in that he went about doing good. He was wholly for the Publick; no Private Interest or Concerns could in the least byass him from what he in conscience judg'd to be for the good of the Publick.

D

But

SIR THOMAS BISHOP of Bath and Bremerton
But to begin with his Religion: He was a
True and legitimate Son of the Church of England,
he always express'd a mighty zeal and tender-
ness for his Country; and ever he was Passionate, if
it was at the Liturgy: he received the Sacrament
with the greatest devotion, and attended
the Publick Prayers with the greatest Affection,
and was in good earnest with God Al-
mighty, when he appeared before him.
In a word, he had always a deep con-
cern for our Religion, and why? He un-
derstood it, for the Church of England has no
greater Enemies than Atheism and Ignorance.
And, I suppose, his greatest Enemies won't
charge him with either of these. His
Knowledge was large and comprehensive, he
had a very good sense, and knew a great
deal about Religion; and as an Instance of
which, let it be known, that he has ex-
press'd his Zeal as well against Popery on one
hand, as Fanaticism on the other. During
his Life, in that remarkable ~~Act~~ of Char-
ity of his to Peover, he has taken express
care, that it shall continue no longer, than
whilst the Minister shall perform Divine Ser-
vice,

he be fallen asleep, and can no longer give us his Countenance and Assistance; yet that there will never be wanting such as will favour and encourage those of us, that are honest and conscientious, and we desire no more.

I cannot forbear adding one thing further, as an eminent Instance of his Religion, and that was his Meekness, and Gentleness, his Candour, and Charity, and readiness to forgive, without which divine Qualifications, our belief in Christ will signify no more than if we believed in Mahomet or Devil. If we will assent to what the Scripture, though not in express words, yet hath plainly enough told us, and vise **That our Dealings With others, shall be made the Measure of God's Dealings With us.** There is no question to be made of his Pardon and Happiness; for he has oft told me, with the greatest sense and seriousness, that though, **not very long ago**, he knew of no Enemy he had in the World, but now was sensible he had a great many yet to thank'd God he had

not the least grudging of mind against them, did heartily forgive them, and did not, as his own words were, wish so much as their little finger to ake; nay, was ready to do them all the kindness and good offices he could, but still with a Reservation to his King and his Conscience.

He had, its true, his failings: for God forbids that we should flatter either the dead or the living, but who has not? *Nul-
lum inquam ingeum placuit sine venia.* There are a great many things to be excused, and several to be pardoned, even in the best and wisest of men. There are a spiteful sort of people in the World, that let a man be possest with never so many Virtues, they shall only look out at one corner of an Eye, and cast a glance upon them; but if through the frailty of *Humane Nature*, and the *Violence of Temptation*, they be overtaken in a fault, shall open both, gape and stare, and make remarks, as if some Monster were dropt out of the Clouds. And a great many things in our case are owing to *Credulity* and *Malice*. *Malice* is one of the strangest Monsters, that ever even *Africa* teem'd;

It

It has the oddest Eyes, and the oddest Ears of any of the most deformed Productions of Nature; It can hear what was never said or spoke, and see what was never done or in being; it has a Faith strong enough not only to remove but swallow Mountains, and give credit to the most impossible Fictions and Romantick Legends. But whatever Impressions the Teeth of this elfish Fiend could make upon other mens minds, they made none upon his, but his Soul remain'd smooth, close, and firm as Marble.

I have been the longer about his Religion, because that was my business and Employment.

As for what related to his Political Virtues and his Administration of Justice, in those publick Capacities wherein he stood, I do not pretend to be so competent a judge, add yet I cannot forbear to say something.

the most ready b'grob. f're 1010 him on
s. His Loyalty was plain, ~~and is untried~~ ;
he was one of those brave and generous
Souls, that stem'd up against the Torrent
of Faction and Rebellion, and serv'd his Ge-
neration in serving his King. He was
frighted with no mans greatness or Threat-
nings, but his Courage was rational, solid,
and undaunted. Never any one paid a
greater reverence and Duty to his Prince,
and withall never any one had a greater
kindness and love for his Country, which he
made sufficiently appear by his Care over,
and Service of it ; no labour too great,
no Journey too long, no expence too
much, provided he could but any way
be useful to his Generation. He acted out
of a pure Principle of Honor and Conscience,
and us'd often to mention that of old
Aristote, : that Justice was ~~the same~~ ~~the same~~,
it was another mans Right and Due ; and
to deny it any man, let him be who he
would, was no better than Theft and
Robbery, he was thereby robb'd of what
he had as good a Title to as he had to his
Estate. He made the Law his Rule, and
bra. no

no man ever was deny'd that from Sir **Robert Leicester**. In short, he was a truly honest, just and publick Spirited man; he had all the *Virtues* and *Orniments* belonging to a *Magistrate*, he had *Wisdom* and *understanding*, he had *calmness* and *Patience* and *seriousness*, he had *Port* and *Authority*, and he had an undaunted *Courage* and *fortitude*, and in all the publick Actions of his Life did demonstrate the same.

As for his *Honestetick* and more private *Virtues*, never any man was possest with a greater pleasantness of *Conversation*, with a more *ingenious*, *free*, and *candid* *Temper*; there was nothing of *sourness* or *ruggedness* in him, but all *sweet*, *smooth* and *calm* as the *Evening Waters*; the greatest *Storms* and *Tempests* could not raise so much as one *Wave* upon his *Soul*: at least, his *Passion* was so far under command, that it will be no easie matter to produce so much as one *Instance* of his *Anger*. In fine, he was a most *Loving Husband*, a *Temper Father*, a *kind Master*, a *Good Landlord*, and a *True Friend*.

And

and yet not among others a divine
And now it may be expected, that as I
have spoke something of the Life, so I
should speak something of the Death of
this Great man; and of this last I can give
you the best and the truest account, for
I was with him for some time before and
at his death, and he died like a man and
like a Christian. A little after I came to
him he desir'd Prayers, which according-
ly we had, and a little after that he ex-
pressing a true and sincere Repentance
for all his Sins, desir'd to have Absolution,
and I speak it without fear of being
branded for a Papist, **I did absolve**
him, and that in the Name of the Father,
and of the Son, and of the Holy Ghost; and
I doubt not but **he is absolved**, and will
find mercy in the day of the Lord of His
Pain still continuing, he was pleased von-
terily to declare, that he died in the
Faith of the Church of England in which it was
now by Law establisht, trusting in the alone
Merit and Mediation of the Blessed Jesus his
Saviour, after which having sent up some
few Ejaculations, he shrunk up himself,
and

and with a little groan fell in my Arms upon the Bed, where I receiv'd his latest gash, clos'd his Eyes, and laid him asleep. Thus he died so and in this respect he died as he lived, with the same calmness and evenness of Temper, there was no Abusion of Spirit, or disturbance of mind, but a perfect contentedness and submission to the will of God.

Lo! the main blade is fallen; and Lo, he is dead!
The brightness of Israel is slain, *but how are the mighty fallen!* Tell it not in Gath, nor pub-
lish it in the Streets of Ascalon, *lest the*
Daughters of the Philistines rejoice, *lest the*
Daughters of the uncircumcised triumph. *And*
you that lov'd him not whilst alive,
may now indeed rejoice and triumph, for *here he lies dead.* Go too then! burst
open his Coffin, tear off his Shroud,
trample upon his Body, and insult over
the fallen **Lion**. Fallen indeed he is,
but he fell Honourably as became a man
and a Christian; Fallen indeed he is, but
he is only fallen asleep, and we are now
to take leave of him; but he is only go-
ing

ing to his Fathers. He must indeed see *Corruption*, but it is in order to render him *Incorruptible*: For when we commit our Friends to the Ground, we lay the Foundation of their future *Honor*; and though their Bodies moulder into *ashes*, it is only that they may rise the more *August* and *Glorious*. equally endued to man over creation
not bold with him, nor boasting him

I shall say no more then, but leave others to go home and make their *Observations* upon him and me, and what I have said of him, whilst I address my self to you who stand in the same station that he did. not maligned, but well known
and still now very zealous for his Country
It has pleas'd Almighty God to make a *Breath* amongst you, and a *sad Breath* too, but let not this discourage you from treading in his steps, and *conscientiously* discharging your Duties. Let not your hearts grow faint, nor your hands wax feeble, but quit your selves like men, and still proceed to vindicate and assert the *Government* of the *One* *True* *God* *State*: and show to the *World* that you were not only *un*
lls

ated, and invigorated by him that is now fallen asleep; but that you have within your selves the Principles of Justice, Generosity, Religion and Loyalty. To be calumniated and aspers'd, is no more than what you must expect; but what wise man will value the Hissing of Geese, or the noise of the Mobile? No man of Sense but will applaud and commend you, and Bless God for you; and whatever reproaches you may suffer at present, your Names will be remember'd with Honor to future Ages. And when your days are at an end, and your Lives and your Labours are expir'd, and when like this Gentleman, you have serv'd your Generation, may you like him, fall asleep, and be laid to your Fathers; and though you must see Corruption, it is no more than the fate of all the World, you shall however be raised. Incorruplicable, and for ever shine as the brightness of the Firmament.

I have only one thing to add more, and I have done, and that is, that you would pardon the Weakness and confidence of a Stranger, and that you would all

all joyn with me in Prayers to God for our poor afflicted Family.

That he would be pleased to pardon all those Sins that caused him to lay so heavy a hand upon us, and in the midst of Judgment remember Mercy; That he would give us Patience, and Contentedness, Self-resignation and Submission to his Will, that so we may not provoke him to add to our Calamities, and render us yet more miserable; That he would comfort the afflicted Lady, supply all her wants, and make her once more bear of joy and gladness; That he would bless the Fatherless Children, that they may be dutiful to their Parents, serviceable to their Country, and Religious towards thee their God and Father. And Grant that every one of us here present may remember our latter end: We know not how soon it will be, notwithstanding all our Wisdom and strength, before the Eye that hath seen us, shall see us no more, and our Habitations shall know us no more. Grant, O God! that when ever this shall happen, we may all in peace fall asleep.

asleep, be laid to our Fathers, and at the Resurrection be raised up into Eternal Life, thorough Jesus Christ our Lord. Amen.

Aske the Author of Light to blinde us not
But a ray of thy eternall light
Shew us enough to shew us how to come
Unto you. O Christ, illuminat us
Or confound us but with truth. Amen.

Aske the Author of Light to blinde us not
But a ray of thy eternall light
Shew us enough to shew us how to come
Unto you. O Christ, illuminat us
Or confound us but with truth. Amen.

FINIS.

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Unto you. O Christ, illuminat us
Or confound us but with truth. Amen.